

Hawaiian Church Chronicle

"For Christ and His Church"

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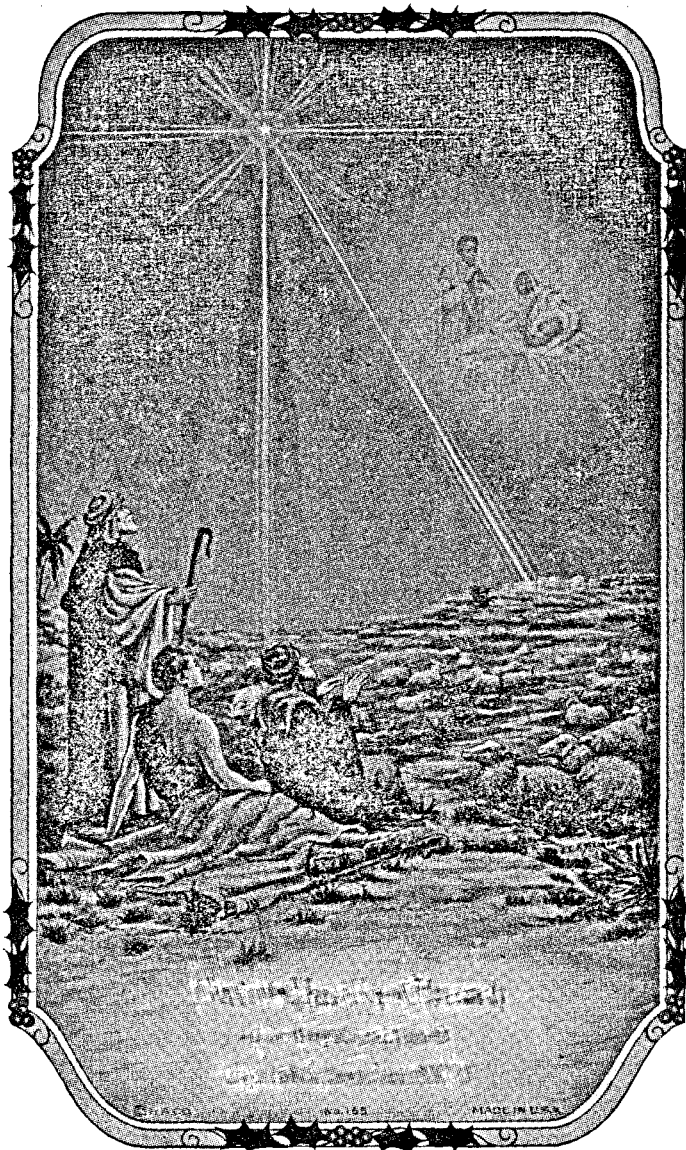
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

THE RT. REV. HENRY B. RESTARICK, D.D., *Associate Editor.*

VOL. XXI.

HONOLULU, HAWAII, DECEMBER, 1931

No. 10



GLORY TO GOD IN THE HIGHEST
AND ON EARTH PEACE

CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

Vol. XXI.

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Successor to the Anglican Church Chronicle

December, 1931

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.
Editor

THE RT. REV. H. B. RESTARICK
Associate Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders, and other business communications, should be addressed to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square, Honolulu or to Bishop H. B. Restarick, 1715 Anapuni Street, Honolulu.

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CALENDAR

December 6—2nd Sunday in Advent
December 13—3rd Sunday in Advent
December 16, 18, 19—Ember Days
December 20—4th Sunday in Advent
December 21—St. Thomas
December 25—Christmas Day
December 26—St. Stephen
December 27—St. John, Evangelist
December 28—Holy Innocents

NOTES

In the October number of the Spirit of Missions, published by the National Council of the Church, there is a quotation from the Hawaiian Church Chronicle. In mentioning the Chronicle it says: "a mighty good monthly by the way." All the Church people in the Islands should support the paper that it may continue to be worth the good words said of it. It is the Diocesan organ and we need the help of all to enable the editors to keep up its standard of usefulness.

It is the desire and hope of the editors of the Chronicle that the clergy in the Islands will send to the Bishop a brief account of the Christmas services and festivities of the parishes or missions in their charge as soon as possible after they occur. In order that items about Christmas shall appear in the January number of the Chronicle they must reach the Bishop's office at as an early a date as the mail can bring them.

We repeat the request made last month that those who receive the Chronicle who have made no contribution towards its support during 1931, will do so before the end of December. We need money.

THE ADVENT SEASON

The four Sundays in Advent are designed as a preparation for the feast of Christmas, as Lent is a preparation for the Feast of Easter. The Epistles and the Gospels for the Sundays in Advent contain teaching in regard to the first coming of our Lord and also of His second coming to judge the living and the dead.

Many people wonder why the Gospel for the First Sunday in Advent relates the events of Palm Sunday. The reason is that, as on that day He entered Jerusalem as a King, so He will come again in glorious majesty, as the collect for the day has it.

There is no doubt that the disciples generally expected a speedy return of Jesus to judge the world, which to them was so evil that they did not see how judgment could be delayed. This has been the thought of many devout souls in every age, as is shown by the hymns which have come down to us and have been translated from the writings of the Saints of old.

There was a coming to judgment to which our Lord apparently referred when the Romans took Jerusalem in the year A. D. 70, accompanied with indescribable horrors.

In almost every age there have arisen men who by a study of prophecy and the Book of Revelations have announced the day when Jesus would come again. Despite the failures of the past there are still those who presume to foretell the speedy second advent of Jesus. The Holy Catholic Church to which we belong while expressing belief in the second advent does not attempt to tell the time or the season which the Father hath set in His own power. The futility of trying to set a date does not deter many from doing it. Pamphlets and books are freely distributed which say that He is coming soon. The Church calls her children to prepare to meet Him whether at death or when the end of all things comes to pass. What good it does to set dates and give supposed details we can not understand. Our part is to heed the message: "Be ye therefore ready."

CHRISTMAS

We must not forget that the word Christmas is an abbreviation of Christ's Mass that is the special celebration of the Holy Eucharist in commemoration of the birth of Jesus Christ. It does not matter a particle whether He was born on December 25 or on some other date, the day the Church has designated as the one which His birth is to be commemorated is the 25th day of December.

It is true that the Romans had a festival near that date because it was the time of the winter solstice, when, apparently, the sun began to move from its farthest point from the earth and commenced to return to warm the world to life, as the world was known to dwellers around the Mediterranean. That the Church changed this pagan festival into a Christian one showed the wisdom of the Fathers of the fourth century.

In much the same way the Annunciation of the Blessed Virgin Mary, called in England, Lady Day, is on March 25, the time of the ancient spring festival. In like manner St. John Baptist's Day is on June 24, about the time of the summer solstice, and the feast of St. Michael and All Angels, called in England, Michaelmas, is observed on September 29, the time of the autumn festival. These four feasts were the four "quarter days" in England when rents were due, servants were engaged, and other business was transacted. Originally all these days had to do with the position of the sun, and wisely they were transmuted into Christian festivals.

Naturally, many of the pagan customs which had grown up around these seasonal days clung to the Christian festivals and if they were harmless they were tolerated. The holly, the fir and the mistletoe were all connected with pagan festivals before evergreens were used to deck the churches and houses at Christmas time. The Christmas tree came from Germany and it was of pagan origin, but all of these mentioned and the Roman custom of gifts at the winter solstice, having been Christianized by use and given a new meaning, their origin is forgotten.

There were other customs associated with the festivals, especially with St. John's Day, which, though pagan, were observed until recently in England.

A PAGAN CHRISTMAS, OR A CHRISTIAN ONE

While to Catholics of any name Christmas is a Holy Day of obligation, to most people in the United States, at least, it is a festival with little idea of its Christian origin and profoundly deep religious meaning. To a very large number the day does not rise above a pagan festival. There is the giving and receiving of gifts, there is Santa Claus, there are children's parties and feasting, but the great truth which the day emphasizes is too often ignored or forgotten.

While we have no desire to lessen the pleasures which the day brings to children, or the memories, partly sad and partly joyful, which the season brings to older ones, yet we, as Churchmen, should earnestly strive to have the children fully understand that all that clusters around the day comes from the fact that God gave us the great and wonderful gift of His Son. The communicant should certainly be present at the Eucharist and receive the Blessed Sacrament. The children, whether the festivities are at home or in the parish house, should be told the old, but ever new, story of the Babe at Bethlehem, and carols should be sung to bring the truth home to young hearts.

Let us do our part to redeem the day from being a mere survival of pagan customs, and help to make it a Holy Day instead of a secular holiday only.

In the first Prayer Book of Edward VI, the words at the heading of the Eucharistic office are, "The Holy Communion, Commonly called The Mass", and the endings of Christmas and Michaelmas show us the character of the days. The great fact we wish to emphasize is that Christmas is a Holy Day and not merely a holiday. We should have had no Christmas if Jesus had not been born in Bethlehem.

A LETTER FROM BISHOP LITTELL

The associate editor gives below extracts from a letter received from Bishop Littell from Detroit, Michigan. At his request 75 copies of the Chronicle had been sent to him there. He wrote under date of October 23:

"The copies of the October number of the Hawaiian Church Chronicle have reached me, and I am delighted with the issue from first to last. You worked a

surprise with that lei-decked picture. The articles and news in this number are just what I hoped for, as they touch on the topics which I am emphasizing in my missionary addresses. I have disposed of all but two copies of the bundle you sent to Detroit and I am sure they will increase interest. (At his request 75 more copies were sent to his address in New York.)

"I am glad that you put in the notice of your book on Sun Yet Sen. I have lost no opportunities to mention the fact that this important biography is being issued at New Haven. I spoke of it at the Mass Meeting at Denver, and almost on every occasion when I have spoken on the influence which the Church in the Hawaiian Islands has had, and will continue to have upon the Orient."

The Bishop goes on to tell that Captain Bramwell, a skilled Church Army Evangelist, is to sail from San Francisco on the President Coolidge on November 6. A fourth Church Army man, Captain Hamilton, is expected to sail later in the month. He also mentions that Mr. and Mrs. Hollander, his dear friends and fellow workers in Hankow, are to retire from the China mission and will live in Honolulu. Mr. Hollander is a layman who has been a very useful worker in China and will no doubt be helpful in many ways here.

It is very pleasant to have the Bishop write appreciatively of the Hawaiian Church Chronicle and it repays the associate editor for the work he puts on it. As long as the Bishop and others believe the paper is useful, he will do his best to continue this work for the Church.

LETTER FROM BISHOP LITTELL

"I leave New York on December 1, stopping off for meetings in Chicago and for a Sunday in Salt Lake City, sailing on December 9 on the S. S. President Hoover which is due in Honolulu December 16."

The Bishop of Honolulu has been making addresses all over the eastern States. The Living Church of November 14, tells of a conference for the clergy of Pennsylvania held on October 28-31, at which 143 were present. At this conference Bishop Littell spoke. Everywhere he has told of the needs of Hawaii and has made friends for the Islands. He has forwarded gifts which were made to him for the Chronicle.

Writing from Boston the Bishop said: "The October number has gone like hot

cakes, and it is highly appreciated. I hope the copies of the November number are on the way to New York." One hundred and fifty copies were sent to him at New York. They left here on November 1, so that he would receive them before he left that city.

Arriving in company with Bishop Littell on the Pres. Hoover, December 16, will be Mr. and Mrs. T. J. Hollander, and their two children, (Grace, age 18, and Walter, 13).

Mr. Hollander has been the Mission Treasurer for the Diocese of Hankow, China, for 30 years. They are retiring from China, and we in Honolulu are fortunate to welcome them as they come to live among us. They left China in June, going first to India to visit Mrs. Hollander's relatives and thence to the United States via Suez. Bishop Littell deserves no credit for their coming to Honolulu, for they decided years ago, after one glimpse at our islands, that this was where they wanted to live when the time came to leave their work in China. Excellent judgment on their part, and wonderful luck for us.—A. L.

WARDENS AND VESTRYMEN

Early in January, there will be an election of wardens and vestrymen in the parishes and the nominations to the Bishop, by mission congregations, of a Warden, a Clerk and a Treasurer, and to these there may be added three Committeemen not to exceed three.

We are afraid that many people look upon those who fill the above named offices as constituting the bodies which have to do solely with the temporal business of the parishes or missions. They are often regarded as men chosen to manage the finances and to care for the property, it being overlooked that they should set an example to the whole congregation in the matter of regular attendance at worship and as having an interest in all that concerns the spiritual welfare of the congregations.

The Wardens

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Warden is elected by the vestry or congregation. In the Missionary District of Honolulu, both the wardens are elected by the congregation. In any event, by custom, the Senior Warden is considered especially to have the spiritual interests of the parish at heart. As such he should certainly be seen regularly in his place at church. His absence should be considered worthy of note next to the priest. It is not only his duty, with the Junior Warden, and vestrymen, to take up the alms, but it is his duty to be the right hand of the rector and to keep him advised on any matter concerning the welfare of the parish.

The Junior Warden is to see that the church building is properly kept and to have, with the Senior Warden, the supervision of the buildings and grounds and to advise with the Rector in all matters relating to them.

In all these things the vestrymen also should take a continuous interest not only in the temporal but in the spiritual affairs of the parish. What are young people to think if a vestryman, one chosen to manage the affairs of the parish is seldom seen at worship? If he is negligent why should they be different? How would it be with any business if the men chosen as directors had no interest in the prosperity of the concern except to attend a directors meeting?

The wardens and vestrymen should be the aids of the Rector in all his efforts to advance the spiritual welfare and progress of the parish. They should manifest this by regular attendance at the services. By assisting him in his efforts to reach people and to interest them in the Church. If the thousands of wardens and vestrymen, who will be elected soon in the United States in the next few months, were conscientious and earnest co-workers with the rectors, what a revival of spiritual life we should see. The idea that the work of a parish and its prosperity rest only with the rector is preposterous. He is the leader, it is true, but his helpers and backers should be first of all his wardens and vestrymen.

When the congregation of a parish holds its annual meeting, the people certainly should be careful to select fit persons to fill the important offices of wardens and vestrymen. To elect men because they have business ability, or for any social reason is a grave mistake. They should be selected because of their interest in all that concerns the true progress of the congregation, and true progress is spiritual. No parish dead

spiritually is ever prosperous financially.

What has been said of parishes of course applies to missions, as far as it may be possible. In a small mission it may not always be practicable to have a committee wholly composed of communicants, but at least they should be those who are interested in the church and regular attendants at its services.



THE SEVENTIETH ANNIVERSARY OF THE FOUNDING OF THE ANGLICAN CHURCH IN HAWAII

Next year is the 70th anniversary of the founding of the Anglican Church in Hawaii. It will also be the 70th anniversary of the beginning of St. Alban's College, which, in 1872 Bishop Willis changed to Iolani. Ascension Day will be the 65th anniversary of the opening of St. Andrew's Priory.

Bishop Littell has in mind the celebration of these anniversaries in fitting manner, and has asked the associate editor to write a series of historical articles in the Chronicle so that people may know something of the struggles of this Church for a place in Hawaii and the changes which have taken place in 70 years.

As a beginning, we give in this number some of the events and their dates which Churchmen should have on hand for reference. To this end, either a file of the Chronicle should be kept or the historical articles should be cut out and pasted in a small book so that they may be handy to read at any time.

As a beginning, it is thought advisable to start at the earliest possible date so that it may be seen that the influence of Anglican Churchmen began more than 80 years before Bishop Staley arrived in 1862. The brief historical notes which follow will later be further abbreviated so that a line or two will do for each one, and these the Bishop thinks should be kept standing on the cover of the Chronicle, for a time at least.

Historical Notes from 1778 to 1800

January 18, 1778, Captain James Cook, R. N., discovered the Hawaiian Islands, landing at Waimea, Kauai. Under the regulations of the British Navy, services of the Prayer Book of the Church of England must have been held on his ships the *Discovery* and the *Resolution*. As there was no chaplain, the service was read by the captain or an officer. These were the first recorded Christian services held in Hawaiian waters.

The First Christian Service on Land in Hawaii

January 28, 1779. On his return from the northwest, Captain Cook anchored in Kealahakua Bay, Hawaii. On the date given, Captain Cook himself read the burial service from the English Prayer Book at the grave of William Whatman, a seaman. The grave was in the morai, or heiau, at Napoopoo. This was the first Christian service on land in the Hawaiian Islands. In 1928, the 150th anniversary of this event, the people of the district erected a monument at the heiau to commemorate it.

February 21, 1779. The portions of the remains of the body of Captain Cook, which had been recovered, were consigned to the deep in the bay, as the burial office was read from the Prayer Book.

March, 1790. Two English sailors who were Churchmen were saved after the crew of the *Fair American* had been killed in revenge for an outrage committed by Captain Medcalf. The Prayer Book of one of these men, Isaac Davis, is now in the possession of a descendant in Honolulu. The other, John Young, was the friend and adviser of the great Kamehameha and married his niece. He was the grandfather of Queen Emma who, with her husband, Kamehameha IV, was instrumental in bringing the Anglican Church to Hawaii in 1862.

Vancouver the Friend of Hawaii

March 5, 1792. Captain George Vancouver, R. N., arrived at Kealahakua. While in Hawaiian waters for weeks during the years 1792-3-4, services from the English Prayer Book were held on his ships, the *Discovery* and the *Chatham*, according to the regulation for naval vessels.

December, 1793. On the *Lady Washington* arrived John Howel (or Howell) who was a clergyman of the Church of England. He had come on the *Washington* as supercargo, and Vancouver, in January, 1794, found him living on shore. There is a story that he talked to Kamehameha about God. Howel was not then or later exercising his ministry.

March, 1794. Before Vancouver left Hawaii he had several conversations with

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Kamehameha about religion and the futility of idolatry. He was an English Churchman and promised the king that he would endeavor to send teachers of the one true God. The chiefs never forgot that promise and if he had been able to send missionaries, history would have been different. No early visitor to Hawaii made so lasting an impression for good as Vancouver. He died three years after reaching England.

December 7, 1794. Captain Kendrick of the *Lady Washington* was accidentally killed in Honolulu harbor and was buried on shore. There were two British ships in the harbor and the Prayer Book burial service was read at the grave. This was the first Christian service held on land on Oahu. Howel was then in Honolulu and tradition says he conducted the service.

February, 1796. Captain Broughton, R. N., anchored off Waikiki. He went north and in July returned and was at Kealakekua. While he was in Hawaiian waters, English Church services were held, according to regulations. He gave good advice to Kamehameha and the chiefs.

From the time of Captain Cook in 1778 until the year 1800, there is no record of any Christian services held on land in the Hawaiian group or in Hawaiian waters, other than those of the Book of Common Prayer of the Church of England, as given above.

THE EVERY MEMBER CANVASS

The Every Member Canvass will take place in most of our Churches all over the mainland. The idea is to reach every person connected with the Church that he may do his part in the support of his parish or mission and of the activities which are under the National Council. These include Missions, Christian Education, Social Service and other work.

The object of the canvass is not only financial, but it is designed to encourage each member to have his part in worship, service and giving. In these days of business depression wholehearted and generous participation in all these activities should be brought to the attention of every member.

To all who are in any way connected with the Church, we say, your worship, service and giving are necessary to your spiritual health and growth. Your contributions are expressions of your love

and loyalty, they sustain your Church and extend Christ's kingdom.

Most of us indulge in non-essentials of personal desire and pleasure. The question is not how small is my share, but how much can I give. One way to help you to decide is to write on a piece of paper the amounts you spend each week for unnecessary things and compare the total with what you give to the Church. Try it.

It is true that many spend for cigars or luxuries more than they give to the Church. There are those who live on salaries who spend more money on movies for themselves and children than they give for the support of their parish and the activities of the National Church. The need now is greater than ever. There are those who give for ice cream cones and candy in a month more than they give to the Church.

Should the Clergy Make Pledges?

Some one asked the editor whether the clergy should make definite pledges towards the support of a parish or mission. We supposed that they did, but if any of them do not it is certainly setting a bad example. They are not exempt from taxes and they are not exempt from the duty of giving pledges according to their means. We know clergy who give conscientiously a tenth of their incomes for Church and charity. The tithe is not a Christian obligation though there are many who believe it is. The Christian gives to the Church not as a tax of a tenth or any other amount, but he gives as he is able, when he has taken all his expenses into consideration. Some living on salaries who have families could not give a tenth without going into debt for the cost of frugal living. Giving is an obligation but it is not a tax. Each one should pledge an amount which he decides upon without wronging his creditors, for God does not expect anyone to deprive his family of necessities or to avoid paying his just debts, when he makes his pledge to the support of the Church. At the same time when one spends a dollar on Saturday for amusement and on Sunday places a dime in the offertory plate, he is not doing his reasonable Christian duty.

More than two hundred persons were confirmed in the Panama Canal Zone late in the summer by Bishop Morris, formerly bishop of that field.

DEDICATION OF THE CROSS AT SARAH CHUNG'S GRAVE IN THE CEMETERY FOR CHINESE CHRISTIANS

The picture of the grave of Sarah Chung is given for two reasons. First, that many who remember her may see the cross erected by her family to mark the resting place of the mortal remains of one so greatly beloved, and second, that an important and interesting story connected with the Makiki cemetery, where she is buried may be told.

On All Saints' Day, at 4 P. M., a service for the dedication of the cross was held under the direction of Canon James Kieb, D.D. It was well attended by the older children from St. Mary's, where she had so faithfully served for twenty years. There were also many of her friends from St. Peter's and St. Elizabeth's Chinese congregations, as well as those of the Caucasian race from other of our Churches.

The cross of beautiful white marble was dedicated by Canon Kieb, after which the choir of St. Mary's led in the singing of the hymn: "For all the saints who from their labours rest." Prayers followed and then Canon Kieb in well chosen and touching words spoke of the life of Sarah Chung whose devotion and purity of character were symbolized by the white cross. He reminded those present that she was on her way home from an errand for St. Elizabeth's benefit, when she was struck down by an automobile. The service closed with a hymn and benediction.

The Story of the Makiki Cemetery

From an early date the Chinese had a burial place in Manoa Valley. There is a record that in 1855 a Chinese was buried there with the customary Confucian rites, and it is still used for the

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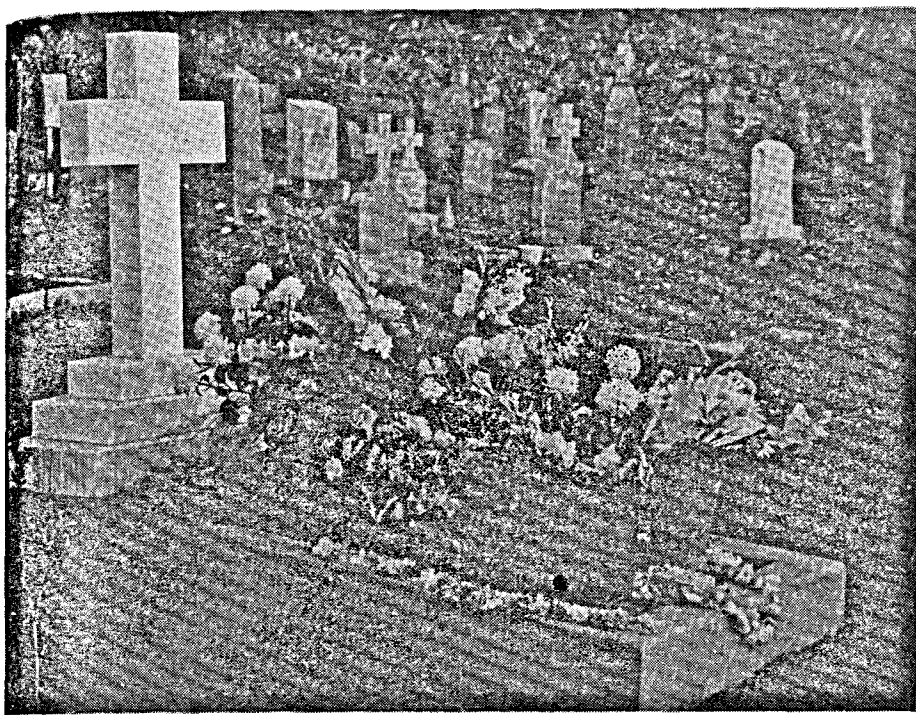
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Makiki Chinese Christian Cemetery with the Cross on Sarah Chung's Grave

interment of non-Christian Chinese.

In 1877, Christian work had been commenced among the Chinese and the late Luke Aseu and others bought a piece of land for a cemetery for Christians in the Makiki district. This Church did not begin Chinese mission work until 1884, at Kohala, and 1886, in Honolulu, but our people have always had an interest in this cemetery and a large number of them are buried there as are many who were Congregationalists.

In 1904, an article appeared in a local paper from which I quote: "I heard the other day that out of the multitude of Chinese 'converted' in Hawaii, only three were willing to be buried in Christian graveyards. When it came to the end, Christianity was discarded and the parting soul saw only the blue and crimson faces of idols and longed for the fellowship in the tombs of heathen shades alone."

In reply to this and a second article, I wrote two long letters which attracted much attention, but from these I can only quote briefly, as follows: "I will gladly take the writer of the article any day to a Christian graveyard in Honolulu where by actual count I will show him ninety-two graves of Christian Chinese most of them marked by crosses and all of them with some Christian symbol." Of course

many have been buried there since 1904, but the cemetery was closed by the authorities some time ago and only those who own lots can now be interred there. Some years ago the late Rev. Kong Yin Tet and others were instrumental in buying another site in Pauoa Valley for the burial of Christians.

The writer quoted above, also said that the old heathen Chinese were much preferred by business men to Christians. In reply I told him in a letter to the paper that I would take him to every bank in the city and show him a trusted Christian Chinese clerk. I would also take him to the chief business houses and get their estimate of the Christian Chinese in their employ. That estimate, I have found by enquiry was, that for fidelity, industry and integrity they were second to none of any race in their employ. I offered to take him to Christian homes in Honolulu which would open his eyes.

What about China?

At the risk of being lengthy I will quote further from my reply. At that time (1904) a Scot said to an official in the postoffice at Hankow: "Tell me that a Chinese is a Christian and I want nothing more to do with him."

The official said: "What do you think of Liu our shroff?" The Scot said: "He

is a good man, a very capable man." (All the money of the office passed through his hands.) "Well he is a Christian."

The official continued: "What do you think of Yang?" "Thomas Yang in the registry department? He is good, he has just been promoted." "He's another Christian", said the other.

"What do you think of John Tsang in the registry department?" He's a first rate fellow, perfectly trustworthy." "Well, he's another Christian. Both he and Yang were at the Bishop Boone School and are communicants of the American Episcopal Church mission."

"What about Joseph Tsai at Han Yang?" "He has entire charge of the office", said the Scot. "He's another Christian. What about Tseu?" "He has just been sent to Hsiang-t'an to take charge. There's nothing the matter with him." "He is another Boone school boy and a communicant of the Episcopal mission." "Oh! Keep still", said the Scot, "that will do."

In closing I will say that I knew well many of those whose graves are marked with crosses in the picture and those whom I especially recall were among the most loyal and faithful Christians I have ever known. In a lot now marked by a tombstone is the grave of the Rev. Kong Yin Tet, and all who knew him will agree with me that he was in the best sense a devoted Christian gentleman.

SOME IMMEDIATE FINANCIAL NEEDS IN THE MISSIONARY DISTRICT OF HONOLULU

1. Gifts for assisting worthy theological students, who are preparing for the ministry in the islands. At the present time there are seven such students, two of whom especially will require assistance for several years. Five men also looking forward to the ministry are

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not in need of assistance.

2. Salaries for five years for two additional Church Army workers at \$1,000 each a year. We have under appointment three such men, but may have two more at once if we can support them.

3. Gifts to the Bishop's Discretionary Fund for unexpected, as well as regular calls, from all over this missionary field.

WANTED

Keen young Christian Men (and Women) for Church Army Training. Candidates from 18 to 30. Must be confirmed members of the Episcopal Church, with a desire to devote their lives to the Service of God and their fellowmen. Full particulars will be given on application to one of the following:

The Bishop
Archdeacon Walker, Kohala, Hawaii
Captain Geo. A. Benson or
Captain Wm. A. Roberts
Church Army, Paauilo, Hawaii

THE CHURCH ARMY ON HAWAII AND ITS NEEDS

By the Ven. Archdeacon Walker

After much discussion, thought and prayer, representatives from the Church Army are here. Captains Roberts and Benson were the first to arrive. Now they have been joined by Captain Bramwell, and before the year is out, we hope to welcome Captain Hamilton.

Since the coming of the first two Church Army officers, at the end of April, we have been watching their work closely, and have found, as we expected, that they are successfully doing a real and important work in plantation camps, amongst all races, besides ministering to the white people, in their districts. This is my first letter to the Chronicle, about the Church Army, since the men arrived, and now, after six months' work, I cannot but speak well of the fine start they have made.

A work, such as this, is not easy, but with men who are willing to do anything and everything to make Christ known, this smooths the way considerably.

This work needs money, and I have been disappointed in this respect; a little has been done, on a small scale, by two or three people, and the amount received for this special work, including the offer-

ing taken at the Church Army dismissal service in the Cathedral, the first Sunday in May, amounts to less than One hundred dollars.

If you look back over the old Hawaiian Church Chronicles for this year, you will find copy after copy, appealing for this work, but without success; and now, on its behalf, I appeal. I do not know of any work that is more important than what these men are doing, and help must be forthcoming at once, in sums large and small.

What do we need large sums for?

First, we need the salary and expenses for one man, namely, \$1,200 a year. Will some one pay this for 1932?

YOU may long to do this kind of work, but for one reason or another you can not, but if you are in the position to pay for such a worker, why not let him represent you, if only for one year?

Then we need \$2,000 to purchase and equip a mission van, in which one or two Church Army men will live; covering the whole island, with a month's mission here and a two weeks' mission there.

I do not know of any better memorial than such a van.

The Church Army, both in America, Canada and England, have such vans, over sixty of them, and all, I believe, given in memory of someone.

I should be pleased to go fully into this matter with any one interested. Then we must have at least another car, one car for three or four men, all working in different directions, is, to say the least, unbusinesslike. That will cost, the kind we have in mind, just under \$1,000.

I will not attempt to go into details about the hundred and one smaller things needed in such a work as this, but I have said enough to prove that gifts, large and small are required.

If all who read this will send a Christmas gift for the work of the Church Army here, it will not only encourage us in the work, but without such help, the work cannot be continued.

Gifts should be sent to the Hon. Treasurer, Mr. H. Waldegrave, Papaaloa, Hawaii, T. H.

All gifts will be gratefully received and promptly acknowledged.

LETTER FROM CAPT. BENSON

Paauilo, Hawaii, T. H.
November, 1931.

Dear Friend:

Another year has almost passed and before giving any news of our work, may I extend to you the best wishes and God-speed from us ALL on the Staff of the Hawaiian Church Army for the year of 1932.

Since my last report we have welcomed Captain W. E. Bramwell who joined us on the Island November 17th. He had a wonderful journey from England, and will give his impressions of his voyage and work in our January letter. News has just come to hand that Captain Hamilton is already on his way to join us. We thank God for their help and commend them to your earnest prayers.

Captains Roberts and Benson, together with Captain Bramwell are still proclaiming the Good News amongst the Orientals through Schools, Open air meetings, regular Sunday Services and Lantern Lectures. The opportunities for aggressive work are being seized in the cause of the advancement of Christ's Kingdom here on earth.

After six months' work here by the Church Army, we have cause for much thankfulness for the way in which God has blessed and used us and we continue to pray that the work of the Church Army on these Islands of Hawaii under God's guidance may GO FORWARD.

We shall value the prayers of all our praying people, that God will continue to bless and use every effort that shall be made for the extension of His Kingdom.

Yours sincerely,
GEO. A. BENSON.

ARMISTICE DAY

Armistice Day was celebrated at the Cathedral with a very inspiring service. The Acting Governor, Consular Representatives, as well as many of the Army and Navy staff were present. A military band appropriately led in the music of

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thanksgiving to God for the cessation of the active hostilities of the Great War. Taps were sounded, and the hymn "O Valiant Hearts" was sung for those of our heroes who made the Supreme Sacrifice.

The entire service, including Canon Kieb's sermon, was broadcasted. The associate editor had expected a detailed account of the service, but the Churchwoman who was expected to write it was, at the last, unable to do so.



THANKSGIVING SERVICE

According to custom there was a union service of our congregations at the Cathedral on the morning of Thanksgiving Day. There had been early celebrations of the Holy Communion at the Cathedral and St. Clement's and the union service was set at 9:30 A. M. in order that it would be over in time for family festivities.

The Cathedral was filled at 9:30 o'clock and eight of our Honolulu clergy were present, all in fact, except those of the Chinese and Japanese congregations. It was an inspiring service throughout. Congregations in Hawaii can not be accused of silence when familiar hymns are sung and to hear the choir and congregation sing was delightful, and the anthem was rendered by the large choir in a manner worthy of the occasion and the place.

The sermon was by the Rev. E. Tanner Brown and emphasized the importance of thankfulness for spiritual gifts, for without these we can not use or appreciate material gifts. It was a sermon which did not follow conventional lines and was therefore more valuable to the hearers.



HUMOROUS

The teacher at an elementary school noticed during the Scripture lesson that a small boy at the bottom of the class seemed to be finding the questions too difficult.

"Now, Jimmy," she said, "I'll give you an easy question: What do you know about the ark?"

"Please, Miss," answered Jimmy, after a moment's thought, "it's what the 'erand angels sings."

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THE CHILDREN'S CORNER

On Sunday, November twenty-second, there was dedicated a "Children's Corner" for the Cathedral, a place, especially set apart for children to come to read and pray. Small prayer desks and chairs are provided, and many beautiful books are available, stories of the Old Testament, the life of Christ, stories of the saints, and modern missionary heroes. At Christmas there will be a creche. The money for these furnishings has been provided by the parents of the children attending Mrs. Littell's junior Bible classes.

This is not an experiment. "Children's Corners" are found in most of our Cathedrals and in many churches on the mainland. In Honolulu, St. Elizabeth's and the Priory Chapel each have such a place set apart. May these "corners" prove to be a special help and blessing to the children.



THE NEEDLEWORK GUILD OF AMERICA AND ST. CLEMENT'S GUILD

The report of work for the year by St. Clement's Guild and Woman's Auxiliary on orders for the Needlework Guild of America was read at a meeting held at the residence of Mrs. Charles R. Hemenway on October 26. It was presented by Mrs. Wm. McKay, the Head Directress, and signed by her and Mrs. L. W. de Vis-Norton and Mrs. Emilie Wall, her assistants.

Such a large amount of work was done that it is of interest and shows what concerted effort can do. Without giving a complete list in detail it will be sufficient to give the totals.

During the year the women of St. Clement's made 762 garments which are summarized as follows:

Lenten Work, 164; Orders filled for the Needlework Guild, 469; Blankets for St. Mary's 23; Alaska Box, 4; Garments on Hand, 102; Total, 762.

| | |
|------------------------------|----------|
| Donations for materials..... | \$ 17.95 |
| Cash received from the Guild | |
| for materials | 75.00 |
| Donations .. | 28.50 |

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Cash for materials for Charity

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|----------------------------------|----------|
| Garments .. | 51.00 |
| Cash from Needlework orders..... | 410.50 |
| Total..... | \$582.95 |
| Amounts due | 15.50 |
| Total for the year..... | \$598.45 |

Expenses amounting to \$173.88 were deducted so that the total profits were \$424.57.

Besides the 660 garments disposed of, there are 102 garments on hand valued at \$99.50.

The directresses expressed their thanks to all who contributed to the success of the year by sewing, serving luncheons and general co-operation. Especial thanks were given to those women not members of the Guild who, through their interest in children, gave such efficient help, Mrs. C. C. Campbell, Mrs. Allen Nowell, Mrs. Bettis, Mrs. W. D. Adams, Mrs. Parsons and Mrs. Leslie.

All connected with the Guild expressed their warm appreciation of the management and the personal work of Mrs. McKay to whom so much of the successful year is due.



ST. STEPHEN'S MISSION
WAIALUA, OAHU

Few of the readers of the Chronicle, probably, know that at one time we had a mission and day school at Waialua on Oahu. The Bishop has appointed Deaconess Swinburne to commence work there, where nothing has been done by us for many years. She has already taken up her residence in the village.

It is in every respect a new field for us for nothing remains of the former mission but a piece of land and some old buildings, which the Board of Directors of the Church Corporation has rented for a long time. One of the buildings Deaconess Swinburne is to use for the beginning of her work.

A brief account of the mission at one time conducted at Waialua will be appropriate now. In 1874, the Rev. W. Calder arrived from England and Bishop Willis stationed him at Waialua. He held ser-

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vices and opened a school. He was succeeded about 1880 by Abel Clark who had come to Honolulu in 1874 to teach at Iolani. While at Waialua, in 1881, he was ordered deacon. He married Miss Caroline Smith, a sister of Henry Smith, so long active in Church affairs, and a trusted friend of Bishop Willis. In 1908 Mrs. Clark, the widow of the Rev. Abel Clark, was appointed parish visitor for the Cathedral Hawaiian Congregation in which office she did devoted service until her last illness.

Mr. Clark died in 1887 and the work at Waialua was discontinued. In 1904, the Rev. Wm. E. Potwine arrived in Honolulu and was placed in charge of St. Elizabeth's. Arrangements were made with the manager of Waialua Plantation that he should hold services there every Sunday morning, the plantation paying half his salary. This arrangement continued for some years until St. Elizabeth's demanded Mr. Potwine's full attention and the plantation manager gave up having services which had been attended chiefly by his employees. Since that time we have had no work at Waialua, except that for a while we had a Korean Churchman working among his countrymen.

Now that Deaconess Swinburne is to begin work there, it is hoped that St. Stephen's, Waialua, will cease to be merely a name on paper and will become a strong mission. We know the devotion and efficiency of the Deaconess and if any revival of the mission is possible she will be the means of bringing it about. It is hoped that she will be able to gather the children for Sunday School and young people for instruction and worship. We believe there is a good field at Waialua and Church people generally will take an interest in her work. Our prayers and our aid should be given her. She did excellent work in connection with the Cathedral and we believe she will be blessed in this new venture.

BISHOP WILLIS MEMORIAL CHURCH FUND

The Rev. Y. Sang Mark reports that to date he has received \$205.00 towards the sum of \$600.00 which it was hoped to raise here.

Under date November 5, the Bishop of Polynesia writes: "Our deficit on the building is now reduced to a little less than 64 pounds. At the present rate of exchange only about \$256 more is needed.

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Shensi Episcopal Endowment Fund

To this fund there was pledged by the Chinese here the sum of \$1000 payable in three yearly installments.

There has been received for the year 1931 as follows:

| | S. S. | Mex. |
|--|----------|----------------|
| St. Peter's Church, Honolulu | \$ 84.44 | equal \$334.80 |
| St. Peter's Woman's Auxiliary | 10.00 | " 41.88 |
| St. Paul's, Makapala | 28.00 | " 126.53 |
| St. Augustine's, Kohala | 27.00) | |
| St. Augustine's Sunday School.... | 5.00) | |
| | \$152.44 | " \$647.41 |

In addition to the foregoing, taking advantage of the present low rate of exchange, there have been forwarded to China contributions from members of St. Peter's Church amounting to \$18.00.

The sum of \$162.56 is still needed for the completion of the sum pledged for 1931. As chairman of the committee the Rev. Y. Sang Mark wishes to thank all who have co-operated with him in raising these funds. He appeals to friends to help him raise the balance due before the end of December.



MEETING OF FORMER STUDENTS OF THE PRIORY

On the invitation of Sister Clara Elizabeth some fifty former students of St. Andrew's Priory met in Queen Emma Hall on Saturday, November 7. Mrs. Arthur G. Smith and Miss Wilhelmina Tenney, who are very much interested in the Priory, on consultation with the Sisters, decided to get together as many as possible of the former pupils that some organization might be formed to keep up their interest in the welfare of the Priory.

At the request of the Sisters, Mrs. Smith and Miss Tenney, Bishop Restarick presided at the meeting and spoke to those present urging them to show an interest in the school by visiting it occasionally. He said that Hawaiians looked with suspicion at changes until they were sure they were worthwhile. They did not take readily to strangers

and until they knew the Sisters, they would be timid about coming to the school. To know them they must come and get acquainted and he suggested that all present go around the building and see the improvements made.

In regard to a president for the society of former students he said that several Hawaiians who had been mentioned were unable to take the office because of other work or because they were not in good physical health. He said he had consulted a number of those present in regard to the selection of a president, and, for the present, they agreed that a kamaaina, one born in Hawaii and knowing and loving the people would perhaps be the best course to take. He said that Miss Tenney, while believing a Hawaiian should be president, yet temporarily she would take the office if she were elected. Bishop Restarick then asked six of those present to give their opinion on the matter. Each one called upon stood and said that selection of Miss Tenney would be agreeable to them. It was put to standing vote and she was unanimously elected.

It had been explained that Miss Tenney's mother had been born in the Islands and was well known as the friend of the Hawaiians. Miss Tenney, in accepting the election, said that when she was confirmed she had chosen to have the service with the Hawaiians in their congregation, and that she found herself often more Hawaiian than haole in her sympathies.

After the meeting, there was an entertainment given by the girls of the school and light refreshments were served on the lawn.

It is hoped to get the former students together from time to time so that they may get to know the Sisters and to renew friendships with each other.

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BISHOP ROOTS, DEACONESS CLARK AND OTHERS

Personal letters from China, written in August and September and not intended for publication, mention some of the circumstances involved in living with and on an epoch-marking flood.

The Yangtze River between Anking and Kiukiang is normally from half a mile to a mile in width. Early in September it was twenty miles wide at that point.

When Bishop Roots arrived at Hankow from Kuling, instead of landing about two blocks from the mission compound, he was transferred to a sampan and rowed up the steps to the kitchen walk, and even this was under water next day.

Miss Margaret Tetley, a nurse, has been going about in a sampan, giving cholera inoculations and doing other strenuous plague-prevention work. The fine new Union Hospital in Hapkow had to move all its work up to the third floor, and parts of the building have crumbled from the force of waves blown up by the wind on the surrounding waters. The staff were making their rounds on rafts.



PERSONAL NOTES

A letter from Bishop Littell dated at Washington, November 15, tells of his visits to six Theological seminaries and the readiness of a fine type of young men to come to Hawaii as soon as they can be supported.

On the day he wrote, Governor and Mrs. L. M. Judd were to come to Evensong at Washington Cathedral and were to be shown over the grounds and buildings by Canon Fletcher. He just missed meeting Mrs. Thompson at Wilmington and heard that she had made fine addresses there while visiting her daughter. He ends by saying that he will be glad to be home again.

In the *Boston Herald* there appeared a long interview with Bishop Littell, reported by Mrs. Magruder Gordon Maury. In writing to Bishop Restarick, Mrs. Maury says that Bishop Littell made a most pleasing impression wherever he made addresses in Boston, and it was a joy to interview him.

In a letter to the associate editor from Newton Peck, he modestly disclaims the prominence given him in the October issue of the Chronicle in connection with

the Young People's Conference. He says he wants it understood through the Chronicle that the summer activities depended on all concerned. He insists that it was not he who made the Sunday evening forums and the conference helpful and successful, but it was the Holy Spirit made manifest through him. Further, each one contributed according to his or her ability.

We were glad to hear from Mr. Peck and we print the substance of his letter, but we can not refrain from adding that as the leader of the activities of the Young People's League here during the summer, it was not praise but deserved recognition of services rendered which the Chronicle gave him.

The Rev. Erasmus J. H. Van Deerlin, D.D., celebrated the sixtieth anniversary of his ordination to the priesthood last month. He was ordained by the Bishop of Worcester, England, on October 18, St. Luke's Day, 1871. On the morning of the anniversary he celebrated the Holy Communion at the Church of St. Mary of the Angels, Los Angeles, of which city he has been a resident for 27 years. Bishop Gooden and several of the clergy were present. Dr. Van Deerlin is in his 86th year and had an operation for cataract six months ago. He came to the United States in 1882 and has seen service in several dioceses. He was in charge of St. Augustine's, Kohala, from 1898 until 1901. When he left Honolulu for California, his daughter Miss Hilda Van Deerlin remained as teacher of St. Paul's day school, Kohala, and in 1902 she was appointed to take charge of St. Peter's school, Honolulu.

Following the service at St. Mary's of the Angels, a luncheon was served in honor of Dr. and Mrs. Van Deerlin, who will celebrate the 65th anniversary of their wedding on next February 25. They have nine children, two of whom, Miss Hilda and Miss Margaret, are valued workers at St. Mary's Childrens' Home, Honolulu.

In the last issue of the Chronicle, mention was made of the resolution of appreciation passed by the General Convention on the occasion of the 75th an-

niversary of the birth of Bishop Gailor, of Tennessee. Exactly three weeks after that event, the Churchmen of his diocese and friends all over the United States, were shocked by the news that Mrs. Gailor fell downstairs at her home at Sewanee and was killed. Those who knew her admired her sterling qualities of mind and heart. She had been the companion of Bishop Gailor for nearly fifty years. Bishop Gailor is known to a number here and these unite with the editor in expressions of affectionate sympathy for him in his bereavement.

A letter from the Rev. William S. Short enclosing \$2.00 for the Chronicle, says: "I can't get along without it. My stay in Hawaii was a happy one, thanks to all. I am well and supplying here. Aloha to all." Mr. Short is at Santa Rosa, California.

A letter from Mrs. Corey says, her husband, the Rev. H. H. Corey, after two weeks at St. Luke's Hospital, New York, was allowed to go to their apartment, near the hospital. The wounds from the operation for double goiter had not yet healed and the medical adviser of the Department of Missions, will not permit him to travel until such time as they are healed. Mrs. Corey has been in the hands of the dentist and oculist and their little daughter has had her tonsils taken out, so the family has had a hard time while in New York. They are all looking forward to the time when they can return to Hilo.

After an absence of a year and a half, Mrs. E. H. Webb and her sister, Miss Ann Z. Hadley, returned home on October 31. Mrs. Webb went to Europe, but has spent most of her time visiting relatives and friends in the United States. Miss Hadley, who, during the past few years has traveled extensively, has on



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this occasion visited places of interest in North Africa and on islands in the Mediterranean and the coasts of southern Europe.

Church people are glad to welcome Deaconess Swinburne who has been on a vacation in California. She will not be connected with the Cathedral as formerly, but is to undertake work at Waialua, on this island. There is an interesting history of our work at different times at Waialua and this will be told later.

On the President Coolidge on November 10, Captain Bramwell of the Church Army arrived. On Friday the 13th, he left for Paauilo, where he will join Captains Benson and Roberts in their important work on the Hamakua coast and at Waimea. Dean Ault and the Rev. Mr. Bailey showed Captain Bramwell the Church institutions and some of the country districts of Oahu.

The Rev. J. L. Martin and his wife rejoice in the advent of a daughter, Ruth Hamlin, who was born at Waimea, Kauai, on November 12. Mother and child were doing well at last reports.

Norman V. Donaldson, the manager of the Yale University Press in a personal letter to Bishop Restarick in reference to his book, "Sun Yat Sen, The Liberator of China", says:

"I wish to take occasion to express to you our very keen pride and pleasure in adding this title to our list. It is a book which I have read with the greatest personal pleasure and satisfaction, and is, in my estimation, a splendid example of how a biography should be written."

Bishop Littell at Denver

In giving his impressions of the House of Bishops, the Rev. Harrison Rockwell in the Living Church has the following paragraph:

"One got the very clear impression from its Bishop, Dr. Littell, that there is much doing over in Honolulu. As enthusiastic as a young deacon, Bishop Littell brings a delightful and refreshing spirit into the said courts of this august body."

In speaking in favor of undertaking work in India it was Bishop Littell who gave the slogan, "From Denver to Dornakal", that being the name of the diocese in which the work is to be undertaken.

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On November 7, Miss Charlotte Teggart returned to Honolulu after a visit of five months with her relatives in Southern California. Miss Teggart retired last spring after 29 years of service at St. Andrew's Priory and the Cluett House. She intends to make Honolulu her home, for her friends are here.

Mrs. W. H. MacClean and her son Charles returned to Honolulu on November 10. Mrs. MacClean is the widow of the Rev. W. H. MacClean who was priest in charge of the work at Paauilo and Papaaloa for several years. On leaving Hawaii a year ago, he took up his residence in California and died after a short illness. His widow and son intend to reside here and Charles hopes to take a course at the University.

GENERAL CHURCH NEWS

Two Japanese men of Grand Island, Nebraska, have just given about \$350 worth of English and Japanese books to the Rev. Hiram Kano for the circulating library which he uses in his all-round ministry to Japanese farmers in western Nebraska.

The warden of True Sunshine Chinese Mission in San Francisco, Mr. Leong Kow, who died recently, was for several terms president of the Chinese American Citizens Association of the United States. He was a devout Churchman, a faithful supporter of the Rev. Daniel Wu, priest in charge of the mission. Mr. Wu was baptized and confirmed at St. Elizabeth's, Honolulu.

Thirty missions in the diocese of Rhode Island have been receiving services from members of the diocesan Lay Readers League while their clergy were having vacations. The lay readers include business and professional men as well as young candidates for Orders.

Great news came from Japan recently in the announcement that a Japanese layman, who is already giving a son to the Church's ministry, is now establishing a trust fund of about \$100,000 gold, the income to be used for the Church in

the Tohoku district, after the death of the donor and his wife. It is an epoch-marking event.

Dr. Imaizumi, the giver, a fine Christian gentleman, said simply that he felt everything he possessed he held in trust for God and His Church and that the time had come when he must prepare to give up his stewardship. The Right Rev. Norman S. Binsted, bishop of Tohoku, is one of the youngest and newest of missionary bishops. Dr. Imaizumi is a professor in the Imperial University at Sendai.

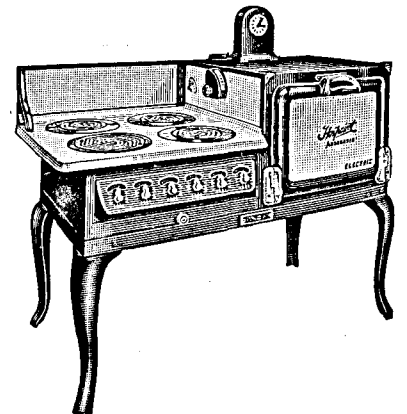
Another statistic: The Church General Hospital, Wuchang, China, for men, women and children, has 191 beds; last year admitted 3,242 inpatients; treated more than 28,000 clinic patients; performed 485 operations; had 186 obstetrical cases. The training school had 53 students; 48 are nurses, two are in laboratory work, three in mid-wifery. The laboratory staff, one technician and the two students, conducted 17,000 laboratory tests.

The medical staff consisted of H. W. Tseng, M.D., acting superintendent, and seven other Chinese physicians. Dr. Mary L. James, associate superintendent and the only foreign physician on the staff, was on furlough or working in the United States.

"The strength of the Church is no more truly found in the size of congregations and in the lengthening roll of membership than is the health of a community guaranteed by the increase of population. Baptism and confirmation

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contemplate a relationship between the Church and a professed follower of Christ, involving on the one hand personal instruction and pastoral care; on the other a conscious and active commitment to Christian faith and life."—The Presiding Bishop.

Church people traveling in Europe may discover, in addition to seven American congregations, that there are permanent chaplaincies of the English Church in nearly 150 places, and many summer chaplaincies, from Oslo to Constantinople. The English Bishops in charge are Dr. Staunton Batty of Fulham and Dr. F. C. N. Hicks of Gibraltar.

The Hon. Walter Evans Edge, United States Ambassador to France, and the Hon. Charles Henry Burke, former United States Commissioner of Indian Affairs, were confirmed by Bishop Burleson, during the Bishop's visitation to American Churches in Europe.

This year's class from St. Luke's Training School for Nurses, Manila, was the twenty-first to graduate. The school now has a list of 195 graduate nurses, "of whom we have every reason to be proud", says the Hospital report.

THE PARISHIONER'S MIND HAS SOME DESTRUCTIVE ATTITUDES

The following extracts from the solemn words of a western bishop, written for his own diocese, will be found to apply wherever the growth of the Church and its influence in the community are not what bishops and clergy and all thoughtful Church people know they should be.

We must never forget that success does not lie within numbers, but success for Christ and His Church depends entirely upon the sincerity of our Christian life. Once we gain this conception of our obligation to the Church, then will we become evangelists and witness bearers in such a fashion as to impress the citizenship of our community with the true character of our Church.

The obligation is not alone upon the parishioner. *The parish priest must feel that his life is proof against discouragement* and that the success of his ministry does not depend upon numbers but upon such a thorough consecration of himself to the office of teacher and of priest as to win his people to his life and leadership. . . . No man is too big for any parish or any mission, for if he is truly

a man of God and a man of unusual abilities his little parish will become the seat of a powerful influence and his ministry will bless a greater number of people than if he were the rector of a great city parish.

A condition that I wish to call to your attention is very general in the Church, but nevertheless it is our obligation to face it and to try to overcome it. I am thinking of the subordinate position that the Church occupies in the minds and thoughts of many Church people. They ask the sanction of the Church upon their marriage; they demand that the Church receive their children for baptism, and they come to the Blessed Sacrament of the life and love of Christ for their own personal benefits; and for their dead they seek the services of the Church.

But, dear friends, *what are they doing for Christ and His Church today?* To so subordinate the Church is to be guilty of callous and cruel selfishness. Yet if we should judge the communicants of the Church by their actual daily lives we should see just where they put the emphasis of their interests.

We can see some indications of where the emphasis is placed by a large percentage of the communicants of our Church by finding where they spend their money. . . .

Again we see the subordinate position that the Church holds in the mind and thought of our people by the ungracious manner in which the services of the Church are supported Sunday after Sunday. The week-end party, the Sunday golf and the use of the business office on Sunday, clearly indicate that the Church by many is regarded as simply a convenience and a means of service to themselves, rather than as bearing witness to the presence of Jesus Christ and as offering to us our highest opportunity of serving Him through His Church.

The Episcopal Church has a great opportunity for service. It is a Church whose history bears testimony to an unbroken ministry and has carried with it always the body of truth that makes her truly a branch of the Holy Apostolic Catholic Church.

It is a Church that requires of its priests the identical obligations that the Apostles themselves were charged with; namely, to preach the Gospel and to feed the lambs and the sheep of the

fold. It is a Church that, through the ages, has produced saints and apostles and prophets and martyrs who will ever be beacons to lighten the generations that are yet to come.

There is no restraining its power, except through the faithless attitude of those who would subordinate the Church to the office of servant and who would use its Sacraments for their own selfish means.

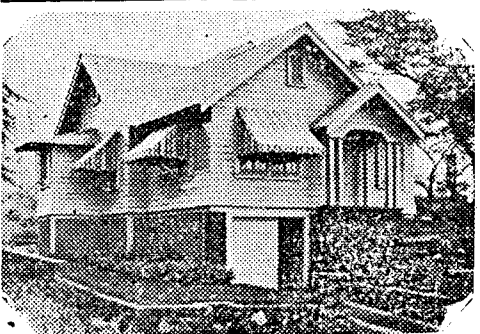


PAROCHIAL REPORTS

The clergy will soon have to prepare their annual reports for the Bishop and Convocation. The financial portions of the reports made by treasurers can be accurate because they are taken from account books. With the parts which the clergy have to make it is very different and it is almost impossible to make a satisfactory report as to the number of communicants and baptized members in a parish or mission.

This is especially the case in a large parish, the Cathedral for example. There are so many transients who are here for a year or so and then leave without giving any notice or getting a letter of transfer. The same difficulty existed in the parish which the writer had in California. People arrive and come regularly to communion and are registered and then are missed and the rector does not know whether to continue them on his register or not. Few people of the Episcopal Church bring letters from their former parishes but if they did, it would be far easier to make correct reports.

The reason that people do not get letters of transfer is no doubt because we have a different view of Church connections than Protestant religious bodies. With the latter, men and women consider themselves members of a local church, and they are not received as members of the church of their denomination in the place to which they remove



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until they have presented their letters and these have been acted upon and the bearers are said to be added to the membership by letter.

With us, people consider themselves members of the Church wherever they are, and rightly so, it is their Church, their home. The local connection is lost sight of in the fact that wherever their mother Church is they are members, and they overlook the desirability of letters of transfer, for which provision is made in the canons of the General Church.

There is another difficulty which militates against accurate reports. No priest likes to drop from the register a person who has been a communicant and for some reason, perhaps known only to himself, has ceased to communicate. If this neglect has gone on for a long time the priest should not drop the name, but put opposite to it a mark which can be erased in case the person again becomes an actual communicant. The priest, if possible, should try to see the person and remove the difficulty yet in a large parish this is often impracticable. The person should really go to the priest and open his heart as to the reason he does not come to communion as formerly.

Some parishes on the mainland have recently made a stringent revision of their communicant lists, especially where assessments are based on the numbers reported. This has in some dioceses resulted in an apparent decrease, but, really what has been done is to clear away dead wood.

There can be no hard and fast rule as to the counting of communicants, but it is a difficult task for any conscientious priest to prepare his report. The principle generally adopted is that if a person has not been to communion within a reasonable time he is not counted unless he has a valid excuse.

Church Members

Of course all baptized persons are members of the Church, and there is provision in the blanks sent out for the baptized members of a parish to be reported. This is also very difficult to do accurately. There are in these Islands, for instance, a very large number who have received baptism at the hands of our clergy. Many of these are unknown to the present incumbents of the parishes or missions. Most of them have left the district where they were baptized.

The Roman Catholic Church reports as members all the population actually or nominally belonging to it. This makes their totals very large. Protestant denominations as a rule report only those who have been received as communicant members. Our Church reports in separate columns both the baptized and the communicant members.

From the foregoing it will be seen that it is very difficult to obtain accurate

reports of vital statistics. A priest coming to a new charge looks over the register and finds the names of persons whose residence he can not discover and it is difficult to know what to do. There is no rule by which the reports can be made. We have known clergy report as communicants those who were confirmed long ago, but have not been inside the church for years. The fact is, the best that a priest can do is to exercise common sense and discretion.

Persons who by reason of change of residence or any other cause have ceased to attend the Cathedral or any other Church, and have become communicants of another parish or mission, should notify the clergyman of the congregation they leave so that he may know where such persons belong. If this is not done they may be counted in both places.

ARCHBISHOP OF CANTERBURY'S PILGRIMAGE TO JERUSALEM

Such a fluttering of the dovescotes was caused by the very simple fact that the Archbishop of Canterbury, when cruising in the Mediterranean on an American friend's yacht, was to pay a visit to Jerusalem, that it may be well to say exactly in what the importance of that episode really lay.

It has a certain historic interest, of course. Cosmo Lang is the holder of one of the most venerable thrones in the world, and there is actually only one precedent for the Archbishop of Canter-

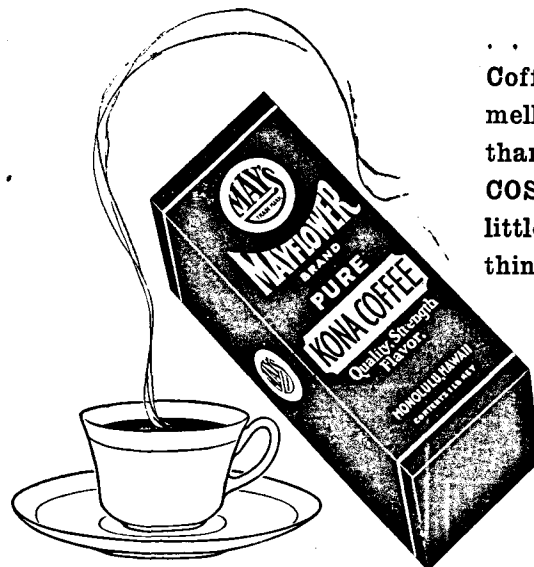
bury visiting Palestine, and that predecessor of his did not get to Jerusalem.

The circumstances of this previous visit are worthy of record: Baldwin, Archbishop of Canterbury, went on the crusade with Richard Coeur-de-Lion, as far as Acre, with three hundred knights of his own following in his train. He got no further into the country, for the crusading army was then besieging the city of Acre and being itself besieged by the host of Saladin that had gathered to the relief of the place.

Baldwin died in the land, of fever and grief they say, but his bones still rest among his predecessors in Canterbury Cathedral. His successor's visit this spring was at least under more peaceful auspices. It is true that his activity was severely limited by the orders of his doctor, but he was able to get to the Holy City, and to visit the main shrines in and around it, such as the Holy Sepulchre itself, Bethlehem and its church, and the sacred "haram" at Hebron—the last, a point which Moslem prejudice makes it very difficult for "unbelievers" to enter.

At Jerusalem, the Archbishop of Canterbury was able to attend a solemn service, with special prayers for the restoration of unity to the Church, in the "Greek choir" of the Church of the Resurrection, a portion of that Crusader-built fabric that is now in Orthodox custody. He was able to pay calls upon the leading prelates of the Orthodox, Armenian, and Latin Churches, and also

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to be present at a Sunday service in the Anglican Cathedral of the place, as well as paying visits to the principal foreign hospitals of Jerusalem.

Reasons for Pilgrimage

Of course, the real reason for this brief visit, rendered by a man in poor health, was no other than the reason that draws Christians in their thousands every year to Jerusalem: the pilgrimage instinct in man, which draws him to "those holy fields, over whose acres walked those blessed feet."

The pilgrimage was intended a year ago, and was only postponed then for reasons of convenience. Yet, when once it had been postponed, the explanations given of the postponement were such as to make the paying of the visit a necessity.

The "Roman underworld" had been good enough to say that the Archbishop of the heretics had been intending to go to Palestine, on some of the obscure political maneuvers that everybody knows the English are always indulging in, but that the Pope had heard of the nefarious design and forbidden it out of hand. Of course the story was ridiculous, and as ridiculous in the eyes of any well-informed and well-disposed Roman as in the eyes of Englishmen. The British are in administration of the land, and do not take orders from the Pope.

Still, as any man who has lived in the East has had occasion to learn, the fact that a wild canard is ridiculous and incredible is no reason whatever why it should not be believed! So it was well that the visit should be paid, though of course the fact did not put an end altogether to the talk of that "underworld." This time it was said that "Mar Cosmo" had asked the Pope's permission to come and he got it! Of course it was added that there was something political to be done when he was there. The general belief was that there was a plot between the Archbishop of Canterbury and the Orthodox authorities to secure a portion of the Church of the Holy Sepulchre for the Anglican Church!

This was so often repeated, that it was thought needful to deny it by the publication of a statement that the Church of England was not proposing either to secure or to claim any rights of its own in the Church of the Holy Sepulchre, or to make any change in the *status quo* which at present obtains in the building.

Importance of the Visit

Questions of controversy and of pious pilgrimage apart, there is a real importance in the fact of the archbishop's visit. In the East, personal contact and knowledge go for very much, particularly when negotiations have to be carried through. Now there is no doubt, no matter how soon or how late the union

of Anglicanism and the East that we all hope for may become a reality, that the relations between Canterbury and the various patriarchates of the Orthodox Church are far closer and more important than was the case, say, several years ago.

Hence the real advantage to be gained, if the man who has to be himself the highest leader of the Church of England shall have something of the same personal knowledge of the leading personalities of the Orthodox Church, as he has of the leading bishops of the Anglican communion. He must, as chance offers, get to know the leading men. It is a study of the terrain in a diplomatic campaign, where first hand knowledge of the position may be of the first importance.

DWIGHT MORROW'S BIBLE WAS HIS CONSTANT GUIDE

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"Last Sunday when he was preparing for a radio address in aid of Jewish charities he studied that same Bible for the quotations and illustrations he wished to use. When his body was found yesterday that Bible lay open on a little table close beside his bed. And the Bible was open at the flyleaf."

—From the New York Sun.

SCIENCE AND RELIGION

By R. A. Millikan, Physicist

I am not going to place the whole blame for the existence of this controversy upon misguided leaders of religion. The responsibility is a divided one, for science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations and of imperfect comprehension of the real role which it plays in human life—by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious and sometimes immoral. These two groups, the one in the religious field, the other in the scientific, are in reality very much alike. Both may be assumed to be sincere, but the one is wholly unacquainted with science, while presuming to judge it, the other is in almost complete ignorance of what religion is, while scoffing at it. I am ready to admit that it is quite as much because of the existence of scientists of this type as of their counterparts in the field of religion that the fundamentalist controversy has flared up today, and it is high time that scientists recognized their share of the responsibility, and took steps to remove their share of the cause.

ST. CHRYSOSTOM

St. John Chrysostom (meaning golden-mouthed) was a celebrated father of the Greek Church. He was born about 347 and was Bishop of Constantinople 398-

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404. For denouncing the sins of the Empress Eudoxia, he was banished by the Emperor to Mt. Taurus. He died in 407 at the age of 60.

When he stood before the Roman Emperor, he was a beautiful example of Christian courage. The Emperor threatened him with banishment if he still remained a Christian. Chrysostom replied, "Thou canst not, for the world is my Father's house; thou canst not banish me." "I will slay thee," said the Emperor. "Nay, but thou canst not," said the noble champion of the faith again; "for my life is hid with Christ in God." "I will take away thy treasures." "Nay, but thou canst not," was the retort; "for, in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there." "But I will drive thee away from man, and thou shalt have no friend left." "Nay, and that thou canst not, for I have a Friend from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."



AN AGE OF FEAR

We may be unconsciously moving towards a new age of fear. Sir Oliver Lodge, the great Scientist, was quoted in some notes and comments, as looking forward with apprehension to the future, on account of the new developments in chemistry in the matter of poison gases, and plans for spreading diseases in case of war. He pronounced such schemes for the wholesome destruction of our fellow creatures as "horrible" and even "diabolical." Christianity is the only sure safeguard of civilization, because it promotes the love of man to his fellow men, and with this love in the hearts of men, such plans and schemes for such wholesale destruction could find no place.

As St. Paul says: "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law."

It may be said, and has been said, that Christianity has not prevented war in the past, and was not able to prevent the Great War in 1914. This is perfectly true, but it only goes to show that the followers of Christ have failed to live up to the principles laid down by Him. If the teaching of the Prince of Peace were truly followed, and the "Golden Rule" accepted as the rule of life for civilized nations, war and its horrors would soon cease to exist. We should have to come to it before long," and the influence of Christianity is the most powerful of all those that are working for peace. But without Christianity there would be no hope for the world.—F. W. N.

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